

Church Universal

CHURCH CALENDAR.

1. W. St. Giles—1,197,362 for thanksgivings.
2. Th. St. Stephen—1,288,093 for the afflicted.
3. E. First Friday—St. Seraphim—\$94,645 for the sick and infirm.
4. St. St. Rosalia—712,962 for dead associates.
5. St. Fourteenth after Pentecost—St. Lawrence Justinian—E. Gal. v. 16-21; G. Matt. vi. 24-31—\$73,524 for local centers.
6. M. St. Onesiphorus—\$69,746 for directors.
7. T. St. Regina—\$97,476 for promoters.
8. W. Nativity, B. V. M.—1,325,584 for the departed.
9. Th. St. Peter Claver—\$63,673 for perseverance.
10. F. St. Nicholas of Tolentino—1,395,054 for the young.
11. St. Protus and Hyacinth—\$15,954 for first communions.
12. St. Fifteenth after Pentecost—Holy Name, Mary—E. Gal. v. 25, vi. 19; G. Luke vii. 11-19—\$65,218 for parents.
13. M. St. Maurillus—\$45,476 for families.
14. T. Exaltation of the Holy Cross—\$29,967 for reconciliations.
15. W. St. Catherine of Genoa—2,620,643 for work means.
16. Th. St. SS. Cornelius and Cyprian—\$18,187 for the clergy.
17. F. Stigmata of St. Francis of Assisi—1,042,527 for religious.
18. St. St. Joseph of Cupertino—\$69,938 for seminary students.
19. Sixteenth after Pentecost—Seven Dolours B. V. M.—E. Eph. iii. 12-21; G. Luke. xiv. 1-11—\$61,234 for vocations.

Under False Pretenses.

(From the Ave Maria.)

A bishop of the Protestant Episcopal Church of America is the subject of somewhat severe but entirely deserved criticism in a letter to the Examiner of Bombay. A gentleman in that far-away British colony ordered from England a book advertised as "A Catholic Catechism, or Digest of Catholic Theology, Comprehending the Principles of Religion, Summary of Catholic Doctrine, Means of Grace," etc., etc. At the cost of eleven shillings he received the book, only to find that it dealt, not with Catholic or Roman Catholic, but with a so-called Anglo-Catholic (that is, Protestant) theology. It was written by the P. E. Bishop referred to, and the purchaser of the volume—a non-Catholic, by the way—declared: "I consider it absolutely dishonest that a Protestant bishop should publish a work called 'Catholic' without any qualifying adjective."

And so will it be considered by persons of integrity, Protestant or Catholic. An impartial jury of Mussulmans, for instance—would not deliberately long before convicting author or publisher in the given case of obtaining money under false pretenses. "Catholic," unqualified, means Roman Catholic in the accepted usage of the English-speaking world; and to use it as above is purely and simply to falsify language.

The Church Paper Habit.

(From the Presbyterian.)

An examination of the subscription list of any church paper would reveal the fact that certain family names occur with great persistency, says an exchange, and all who have to do with that department of a religious publication will agree with what follows: No matter what the financial condition of the family or the wide area covered by the spreading tree, the paper is read and paid for by pretty nearly all the members of the family. The readers of the church paper are the true pillars of the church. Under all winds and weathers they are the people to be relied upon to stand by the ship. They create the sentiment that makes progress possible. Ignorance is not bliss, and it is not only to be wise in church matters. The test of this church paper habit comes in hard times. The church member who has become accustomed to look for a message from the church-at-large with the regularity of Wednesday or Friday, will sacrifice many other things before doing without his church paper.

A Reform Prelate.

Most Rev. Paul Bruchesi observed the twelfth anniversary of his elevation to the archiepiscopal see of Montreal recently. He is only 42 years of age. After his consecration he immediately took to his work with a firm but gentle hand, of all details in the administration of his very large diocese.

His visitations, always singularly attractive to country and city parishes alike, have been conducted with the regularity of a model, and the charming adaptiveness of one who has in an eminent degree, that gift of sympathy which was the salient characteristic of the great apostle, his patron. His grace of Montreal, however, did not confine his burning zeal to the limits of his episcopal charge.

He threw himself vigorously into all civic and social reforms. Calling together all the Montreal Journalists, Protestant as well as Catholic, he urged them to labor earnestly with him for the dissemination of the true principles of the purification of the stage and the suppression of vice. So earnestly did they accept his suggestions that a remarkable change for the better was at once noticed in quarters where that change was most needed. And now, in important civic reform, an attempt is being made to bring about an appeal for co-operation to the Catholic archbishop. His measured utterances are watched for and carefully chronicled by non-Catholic organs whenever some flagrant departure from the true principles of morality shocks the public mind. Archbishop Bruchesi has in particular taken up the cause of temperance, preaching it first by example and then furthering it with the wisdom of his church's world-wide experience.

The Cardinal Among the Jews.

(Catholic Columbian.)

A society of Jews in Baltimore, Md., held a bazaar recently in order to raise funds for a medical dispensary for the poor. One of the visitors to the fair was Cardinal Gibbons. He went around to all the tables, encouraged the attendants, and made a contribution to the good work. He was then requested to deliver an address, and did make a few remarks in the course of which he said:

"I am deeply gratified to see you making this effort in behalf of a great charity, a non-sectarian medical dispensary, for charity knows no religion, race, condition or color. When I see such charity, we must not ask him his race or religious belief, but must simply remember that he is a member of suffering humanity. Furthermore, I am glad to be here with you, because I have received many favors from the people of your religion, and when I returned from abroad one of those who welcomed me was a Jewish rabbi. Nor are we ever more worthy to be called children of God than when we meet together on such occasions as this. I hope that your enterprise will meet every success, and will be furthered by

every citizen of Baltimore, without regard to religion or nationality." Catholics are not allowed to participate in divine worship with persons of another creed nor to promote the spread of any other than the true religion, but they may co-operate with persons of any denomination in works of charity. They may do all the good they can by themselves, they may help all others to do good. They should love their neighbors and hold no prejudices against them.

POPE FOR SIX YEARS: HIS WONDERFUL RECORD

Rome, Saturday, Aug. 14, 1909.

Last Monday marked the sixth anniversary of the coronation of his holiness Pius X. Another eventful year of his pontificate has passed into the history of the papacy. It began on August 3, 1903, by the publication of that Exhortation to the clergy which was destined to be a landmark in the history of the papacy. It began on August 3, 1903, by the publication of that Exhortation to the clergy which was destined to be a landmark in the history of the papacy. It began on August 3, 1903, by the publication of that Exhortation to the clergy which was destined to be a landmark in the history of the papacy.

The old year closed and the new year opened with disaster which afflicted the holy father beyond words, when he knew for a terrible certainty that an earthquake had destroyed Messina and Reggio and the cities of smaller towns, killing over a hundred thousand of his flock, and leaving the survivors, including thousands of wounded, without food or homes or churches. The first act of the holy father was to send all the money he had available for the relief of his stricken people. He threw open the doors of his hospice of Santa Marta to the wounded, to send a special commission to investigate the situation and make plans for affording the necessary medical succor, and then to distribute personally and in the most effective way the immense sum amounting to nearly seven millions of francs, which the whole Catholic world had sent him. Never was Catholic generosity more admirably fruitful, for it made the pope the father of the orphan and the consoler of the afflicted, and it enabled him to supply some hundreds of churches to the devastated regions.

And not the least striking of the great events of the fifth year of the pontificate of Pius X was the splendid series of canonizations and beatifications of which the Basilica of St. Peter was the scene, and the pope himself the central figure. Even the non-Catholic world was thrilled by the accounts of that wonderful sight when Pius X in the midst of over forty thousand pilgrims knelt before the picture of his own Beata, Joan of Arc, and in the eloquent words of the bishop of Orleans "held her up in his hands, 'the little child of the good God,' with the radiance of the prophets on her brow, and on her shoulders the purple of her blood, and her upturned face, the highest place in the whole world, for the admiration of all." And with the Blessed Joan was a whole galaxy of new Saints and new Beati: St. Clement Hofbauer, the great missionary; Longinus, the Congregation of the Holy Redeemer, St. Joseph Oriol, a new model for secular priests, founders of religious orders, martyrs for the faith, bishops, priests and humble catechists.

Pius X has belied his prophetic in all respects but one—for he was to have been merely "a religious pope" and this he has been assuredly, but he has been a great deal more even during this one year of his pontificate which came to a close last Monday. For last March he inaugurated the splendid new gallery for the Vatican collection which has won the encomiums of all the artists and art lovers, showing how a religious pope may also be a connoisseur of the arts, and only a couple of months ago by his apostolic letter *Vinea Electa* he founded that Biblical Institute which is destined to be a focus of scriptural science for the future. Surely a great record for such a short space, and an even reason for all Catholics to continue their prayers that the Lord may preserve him and give him life.

PRIESTLY PREROGATIVES.

A correspondent of America, signing himself "T. F. M.," gives the following interesting account of the exercise of the priestly prerogatives under peculiar circumstances. He says: "In the Manchester, England, Courier of July 21 I find the following interesting note concerning the absolute 'in extremis' given recently to the late Father George Tyrell. The paper says: 'The statement in our yesterday's issue in reference to the death of Father Tyrell, that "every priest has power to absolve a person in articulo mortis" may be amplified. By Catholic doctrine not only has every Catholic priest this power (in the absence, of course, of a priest with full power to deal with the case, which might be one dealt with by a Bishop or to the Pope himself, but even a "schismatical," "heretical" or apostate priest might exercise it if a Roman Catholic priest could not be got. This would include priests of the Greek or other eastern churches or the Jansenists of Holland, whose orders are recognized by Rome, or an excommunicated priest.

"A story current in Ireland some years ago illustrates this latter point. John Butler, twelfth Baron Debutry, was the Catholic Bishop of Cork. According to "G. E. C.'s Complete Peerage," this see he resigned 18th December, 1785, soon after he succeeded to the right of peerage, demanding at the same time a dispensation to marry. This being refused by Pope Pius

VII, he became a Protestant, his recantation being read at Clonmel, August 19, 1787. He married in 1787, at the age of nearly seventy.

aged about eighty, decided the Duke of Devonshire for the purpose of the education of Irish Roman Catholics at Maynooth College." While he was a Protestant, so the story goes, Lord Devonshire was once being driven by his coachman, along a lonely road, but very far away from any village. The man was suddenly taken seriously ill. Both he and his master believed that he was at death's door. The Bishop, forgetting his Protestantism, brought the man to make his confession, so that he might absolve him. The coachman stubbornly refused on the ground that he was an apostate. The former Bishop assured him that even an apostate in time of such dire necessity had full power to absolve him by the Church to grant absolution. But the man died unshriven saying that he would rather trust to the mercy of God than receive absolution at the hands of a renegade. The Bishop's horror at the man dying without absolution was so great that he forthwith became reconciled to the Catholic Church.

"The story thus told by the Manchester Guardian also recalls a famous historical case of the same kind. The Atlantic, some of the details of which have a curious parallel interest. Charles Henry Wharton, a native of Maryland, and a relative of Archbishop Carroll, was a member of the Society of Jesus when it was dissolved by the Pope. He was then acting as chaplain to a congregation in Worcester, England. In 1783 he resigned and returned to Maryland, where he did not, however, attempt to exercise any of the offices of his former order. The following year the little Catholic community was shocked and mortified to find in circulation a skillfully written pamphlet by Wharton, printed in Philadelphia, in which he attacked the Church and announced his abandonment of the faith. This was "A Letter to the Roman Catholics of the City of Worcester from the late Chaplain of that society stating the reasons which induced him to relinquish their communion and become a member of the Protestant Church."

The pamphlet at once drew a reply from the then Father John Carroll. An Address to the Roman Catholics of all the Clergy of the United States of America by a Catholic Clergyman, was printed at Annapolis, 1874, making a volume of 116 pages, and in addition to being a splendid refutation of Wharton's sophistries, it had the distinction of being the first Catholic book written by a native and American clergyman in the States. The subsequent literature of the Wharton controversy makes a long list in our American. Wharton then went to Burlington, N. J., where he became pastor of St. Mary's Episcopalian Church, which office he held for thirty-five years, and was married twice.

Priests in U. S. Employ.

That Uncle Sam employs ninety-two clergymen is a fact that will surprise nearly everyone. They receive all together from \$4,400 to \$600 a year, and all bear the title of "chaplain." Sixty-two belong to the army, twenty-four to the navy, four to the federal penitentiaries and two to the coast and geodetic survey. New army chaplains are appointed every five months. In 1907 there were five, and in 1908 there were eight appointed, while this year so far there have been three new ones, the last being Rev. John C. Pise, a Porto Rican priest, who will look after the welfare of our Porto Rican troops.

The Old Lad o' the Bells.

Hark! The bell o' St. Mark. How it mothers the air! Sure, I can't understand All the bells in this land—I declare But it's queer—

When the bells o'er the sea are so joyous an' grand. No whin I was a boy, By the town o' Clonmel, I drank nothin' but joy From the ring o' the bell. Was it rung for two wed, Was it summons to prayer, Was it tolled for wan dead, Still the music was there; Every hollow an' glade Rang agen an' agen.

Wid the echoes it made, An' the good folk that trod To the call o' the bell Gave a "Glory to God!" For whatever the cause, Don't I mind—bless me soul! Me a wee curly head—

How we heard the bells toll When O'Connell was dead? I can mind that same day, Aye! I see it as clear As I stood in me play An' I hold in me ear All its music that's past. Tho' it's sixty-two year Since I heard it the last, For I can't live it down, An' I hear it ring yet O'er the bells o' this town, Wid their tears an' regret—

Hark! The bell o' St. Mark. How it mothers the air— Sure, it ought to be gay, 'Tis a wedding, they say—I declare But it's queer. When the bells o'er the sea are so joyous an' grand. —T. A. Daly, in Catholic Standard and Times.

Building.

What builds the nation's pillars high And its foundations strong? What makes it rise and defy The foes that 'round it throng?

Not gold, but only men can make A people great and strong; Men who, for truth and honor's sake, Stand fast and suffer long.

Brave men who work with others sleep, Who dare while others fly— They build a nation's pillars deep And lift them to the sky. —EMERSON.

TONOPAH, NEV.

(Special Correspondence.)

Many who have spent their vacation away are returning, the proud possessors of "the desert tan," which rivals the Newport.

Misses Clara Gibbons, Helen Dugan, Marguerite Gibbons and Master Tom Dugan have returned from the Hot Creek ranch, where they spent two months of the summer weather. Mrs. Tom Coffey, Master Tom, Jr., and Miss Pearl Coffey have returned from Oakland, where they spent the summer.

Rev. Father Roser leaves for Salt Lake this week. He has greatly endeavored himself to all during his visit.

Our public and high schools reopen on the 8th. A full attendance is expected. The many friends of Mrs. El Clifford will be grieved to learn of her death, which occurred the night of Sept. 5, the result of injuries sustained in a fall from a wagon a week ago.

Clifford was highly esteemed throughout Nye county, and many a request in peace will be uttered for her. The funeral will be held from the Catholic church on Wednesday morning.

The Ladies' day has been played for the championship between Goldfield and volunteers of Tonopah, was won by the Goldfields.

The Knights of Columbus are to have an open meeting during the week to which all young men are invited.

GREAT FALLS, MONT.

Orphanage at Great Falls, Mont.

The cornerstone of St. Thomas Orphanage, located on the corner of the streets at Great Falls, Mont., was laid with becoming ceremonies last Sunday. Bishop Carroll of Helena and Bishop Leihan of Great Falls conducted the services jointly, and were assisted by Rev. James Mahoney, and Rev. Joseph Media of St. Ann's cathedral. Rev. Daniel Dineen of St. Peter's mission, Rev. Francis Dever of Belt and Rev. Father Hennessey of Fort Benton.

Nearly 2,000 people had gathered on the grounds at 4 o'clock, when the ceremonies began. The cornerstone, a large block of cream-colored stone, the same as the rest of the foundation, which was donated by Grover & Leuchner, who furnished the stone for the building, was moved from the position it had been in for the past few days and placed in its position in the corner of the structure.

On the face of the stone is a raised cross, surrounded by the legend, "St. Thomas Orphanage." On the base is the date, "A. D. 1909." On the west side of the stone is the following inscription: Amen I say to you, whosoever shall build on this rock, my least brethren, you did it to me.

In his address on the occasion Bishop Leihan said: "The first donation of this charitable work came from the estate of my mother, the late Bishop Leihan of Cheyenne. He bequeathed \$5,000 to the orphanage, not mentioning where they could be helped. I duplicated this donation, and these amounts inaugurated the good work and enlisted the services of our Sisters. Providence to take charge of the same. This institution is called 'St. Thomas Orphanage' in memory of my late brother and under the invocation of his patron saint—St. Thomas, the apostle, who, like the Divine Master, had a special love for the homeless little ones. 'Whosoever shall receive such a child in my name, receiveth Me.' And again, Christ said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.' The next large donations came from John D. Ryan and John G. Morony, each of whom gave his personal check for \$1,000, at the same time promising to give their mite every year. 'St. Thomas Orphanage' has a companion, who have been soliciting donations for this home throughout the diocese, report that they have met a friendly reception from all classes and creeds. The Catholic and non-Catholic and those who profess no religion, respond most generously to their appeals. 'This is only just and reasonable, as the home is meant not for the waifs of any particular creed, but for all poor, indigent children—for God's poor.'

ELY, NEV.

Mr. and Mrs. J. H. Corrigan of McGill spent Monday night in the city as the guests of Mrs. John McGuire. They expect to leave shortly on an extended trip, which will include a visit with relatives in Wyoming and Canada.

ROCK SPRINGS, WYO.

Miss Mary O'Donnell returned Saturday evening after a delightful visit in Chicago.

Misses Mary and Phyllis Luman of Salt Lake City are the guests of Misses Josephine and Louise Murray. Mrs. E. S. Murray was the hostess at a delightful afternoon card party on Wednesday, honoring Mrs. P. P. Gridley of Salt Lake City.

Mrs. William O'Donnell and daughter, Miss Hattie, returned home on Wednesday evening after a pleasant visit with Mr. and Mrs. Louis Enderud, at Hay Creek, Ore.

BUTTE, MONT.

Rev. Father Crowley of Marion, Ind., is a guest of Rev. Father McGee of Butte. Thomas Douglas left last night for Omaha, summoned by news that his father, Jerry Mahoney, died at that city Tuesday.

Miss Mamie Moore and Brentwood (Mary) were united in marriage on Sunday, Aug. 21, at St. Patrick's church at 1 o'clock, in the presence of a few intimate friends. The bride was beautiful in a gown of white messaline and carried bridal roses. After the ceremony breakfast was served. Many local presents were received by the couple. Miss Moore was for a time milliner sales lady with the Hennessy Mercantile company, and will be remembered by all who knew her as a most popular and charming young lady. Mr. Moore is an architect and has scores of friends who congratulate him upon securing for a bride so sweet and lovely a young girl as Miss Moore.

RHYOLITE, NEV.

James O'Connell went to Goldfield Thursday with the Hobo ore shipped to that place for treatment. P. A. Busch, a member of the well known firm of Euseb Bros., of Rhyolite, Nev., is in Denver on an important business connected with mining enterprises in which he is interested in the Bullfrog district.

The Dominican Sisters from St. Catherine of Stone mother-house, near Springfield, Ky., intend to open

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The influx of new fall fashions affords the discriminating woman advance ideas of the elite apparel most exclusive.

Tailored Suits, Coats, Costumes, Gowns, Dresses, Footwear, Millinery, etc.

See Sunday's newspaper announcements.

an academy at Hastings, Nebraska. It was at the solicitation of Rev. Bishop Bonum and the representative gentlemen of Hastings, that the Sisters accepted their generous offer to donate their building and grounds to them for educational purposes. The Sisters are already at work, preparing to open school early in September.

"On Purpose," I took our baby girl to walk. Upon a summer's day. Our baby girl with sunny hair And eyes of hazel gray.

A tiny bit of thistle down. Light as a baby's curl Swept by—"What did it grow on?" I asked my baby girl.

The baby held it carefully. All silent, wonder-eyed. "I think it grew on purpose," The three-year-old replied.

Ah, wondrous gift of childhood! The blessed light of faith! For you—"It came on purpose," Is all of life and death.

Beauty of Motherhood.

Edith Rockefeller McCormick, wife of Harold F. McCormick, with Mrs. Schuman-Helink and Mrs. Frederic Schoff, has contributed to the current issue of a well known magazine an article touching the philosophy of motherhood under the caption "What My Children Mean to Me."

Writing under the sub-title of "In the Capacity of Mother Woman Finds Her Greatest Glory," Mrs. McCormick finds the true gratification of life in the dominion of the home, incentive for motherhood in her maternal love. She says in part: "It is not until we have experienced a condition that we know. It is only after we ourselves have felt, have suffered, or have enjoyed, that we can say, 'I know.' This knowledge gives us the power to sympathize, to appreciate; it broadens our horizon, makes us more rounded in our development, increases our chances for usefulness and deepens our powers of enjoyment. Why, then, should we not welcome the unfolding of the wonderful new world which comes to us after marriage and receive the fullness of the Creator's great gift?" "When we waken to the realization that the baby in our arms is our own, that we have the right, the privilege, the honor, to be called mother, we find that something new is within us, a love so different from any that we have experienced before—a pride, a jealous care, a great, overwhelming joy. All this we could not know before, and how wonderful it is! A little soul loaned to us to love and to care for. What great confidence God has put in our love and our wisdom to make such a gift. Life now has a new aspect. No, it is not more beautiful than it was before, but it is more rounded—our horizon is broader—so much is open to us. "But," one says, "there is so much sacrifice in a mother's life, so much sacrifice, so much she gives out which is not appreciated, and for which she never receives any return." "May I ask what sacrifice is? Is doing what love prompts us to do over a hardship or a deprivation? Are our noblest deeds of one's life the deeds prompted by love? And can love ever be small?" "Looking at it from the narrow standpoint, children broaden our scope, help to make us more of an ideal, and their love is absolutely necessary for our highest development. But looking at it from the true standpoint, what we may give out of time, strength, thought, to these little beings, we gain back threefold in the richness of a home with children.

"Thus in the capacity of mother the woman of beauty, of talent, of charm, of executive ability, of strong conviction, of artistic temperament, of high ideals, of broad intelligence, of commanding presence, of warm sympathy, of keen perception, of deep feeling, of noble ambition, of loving humanity, finds her greatest glory."

Milwaukee K. C. Mission. During the week of Oct. 4-8, the Milwaukee Knights of Columbus will be the guests of a course of lectures for non-Catholics in that city. There will be a lecture each evening by Bishop Keane in the new auditorium now nearing completion. The success achieved by the distinguished lecturer in Buffalo and Denver ensures large crowds and fruitful results.

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